



For the Religio-Philosophical Journal  
81: Zo-ether, or the Spirit A  
phere of the Universe.

lains, but only if written, murder on his brow so that the physiognomist may read it, and then hastens or retards the period of his life, according to the position of the stars when the configuration of the heavenly bodies may be read by the astrologer as readily as the words of the prophet by the seer. The method of giving warning is no more marvellous than the method of giving cure, and both of both are liable to failure, because the infinite can never be accurately comprehended by the finite. I have said that I am not an orthodox friend shipwreck their claims to philosophy, for they have ever been the enemies of philosophy, and the cause of their enlightenment by the Holy Spirit. Astrology can be no more than a superstition, and therefore I am not a little surprised that a man of Mr. Coleman's intellect and education should be so ignorant, and intelligent, notwithstanding he rates me as an "unscrupulous smatterer," should be so ignorant of the difference between "possibility" and "probability," and so ignorant of the difference between "evidence" and "proof." He has done just what the enemies of science have done, he has said that they ignore "tests," and try to prove by analogy that spirit communion is impossible. He has done this, and has based upon the law of induction, and reasoned upon a *posteriori*. But Mr. Coleman, should he have been a seer, he should have said, *a posteriori*, has been telling in vain.

As a theme for a sermon, I will refer to a few predictions.

As a theme for the book, *Revelation* will offer a way of arguing that the "prophecies" of the Bible, as interpreted by astrologers, will authenticate, and ask the reader to account for their fulfillments on some theory other than that of astrology.

Gen. Reveale, a descendant of Paul Revele, of the "Midnight Ride to Lexington," is the author of "Keel and Saddle," in which he relates an interview with "Stonewall" Jackson. In 1862, when he learned that Jackson was an astrologer. Subsequently, "Stonewall" was killed. Revele's account of the calculations of southern military leaders which seemed to threaten Jackson's life the first day in May, 1862. He was killed May 2nd.

1863. Kepler calculated the nativity of Wallenstein, when but a boy, predicting his future greatness. Wallenstein afterwards learned the science, and when the "Snow King" invaded Germany, he met the Swedes, having obtained the date of Gustavus Adolphus's birth, and calculated his nativity, discovered that his rival's nativity was as strong as his own, and then, for ten weeks, to the astonishment of all Europe, Wallenstein's army lay in camp, near the Swedes, without offering to attack them. Wallenstein also discovered a similarity in the two nativities, and that both would die near the same time. Hence, when he learned of the death of Gustavus, in 1632, he knew his own time was near. He was assassinated in 1634.

In 1866 a very intelligent English astrologer published "Astrology as it is and not as it has been Represented." On pages 156-7 and 8, respectively, he inserts the horoscope of Napoleon I., Louis Philippe and Napoleon III. In his comments upon the first two the author says: "In both these cases Saturn, from his position in the Midheaven, brought trouble during the latter part of their lives—both having died in exile." His comments on the last are as follows: "Here also we find Saturn unfortunately placed in an angle, the Midheaven; the moon also in an angle, in square to Saturn. Time will show whether his Imperial Majesty will suffer loss and disgrace in his advanced years, the same as the two former emperors." *What a pity!* It is

In January, 1871, I calculated the Solar Return for Rufus Hatch, a noted operator in stocks, but now the leading spirit in the hotel monopoly of New York. I was engaged in doing these calculations for the first time for a single year. I not only forecast the good and evil periods for himself, but for the City of New York. I predicted an earthquake, a small one, but one which would shake the city for all the events between the 20th of June and 10th of July. I waited until the 8th of July, and hearing nothing of any of the events expected, wrote to Mr. Hatch expressing great surprise. He replied that he was sorry that I had made the same failures regarding his personal events. His reply, which I still preserve, is dated July 15th, 1871, and from it I make the following extract:

"Your predictions regarding my have proved as near true as possible." As regards the earthquake, he said, "I am glad to hear they have proved partially correct. A slight shock of earthquake occurred here about the 13th of June, and I am glad to hear that Long Island and Jersey it was the severest shock they have ever had. On the 21st of June we were visited by all Sicily, and the result of the failure of one of the largest speculators in the street, together with some eighteen others, was a general panic, and the prices of some stocks fluctuated twenty per cent. in a few minutes and the excitement was such that I have never since heard of the terrible riot here on the 12th of this month, in which some fifty persons were killed, and many others injured, and fifty wounded (many of whom will not recover), and numbers arrested. It is upon these facts, and not upon your words, that I have based my prediction, which, excepting the date—the riot occurring after, and the earthquake before, the prediction was correct. The panic, however, was on time. You see, therefore, so far from having occasion to be dissatisfied, you have, on every point, satisfied me."

[illegible]

Opportunity has hair in front; behind she is bald. If you seize her by the forelock you may hold her, but, if suffered to escape, not Jupiter himself can catch her again.—*Latin*

**Hersford's Acid Phosphate**  
AS A BRAIN FOOD.

Dr. S. F. NEWCOMB, Greenfield, O., says:  
In cases of general debility and torpor of mind and body, it does exceedingly well.

For the Religio-Philosophical Journal.  
**Brain Waves: Zo-ether, or the Spirit At-**  
**mosphere of the Universe.**

morph

Scattered thickly through the columns of the "British-Pantheistical Journal" are the facts showing the influence of mind on mind. In the study of the mysterious realm of which they form the basis, we are reminded of the principle or law which shall bring their divergent evidence into unity and harmony. We, as Spiritualists, know much spiritual; wherein these two differ, and be entitled to separate the two. In that we approach this investigation from the point of view of the physical, we may have certain weight, and I introduce these communications, first because it strikes me as being a true one, and secondly, because it is the first, inasmuch as it is the first of the principle which in spiritual things is almost as powerful as gravitation in the physical.

The second volume of the "Arcana of Nature" was published in 1860, but was written through me some time previously. As I have repeatedly said, to myself I bring no credit for what this and other of my books contain, except that of an amanuensis, writing faithfully that which I have in my mind. The position taken in that work by its spirit author, is one which elaborated, utilizes all mental and spiritual phenomena, and furnishes an explanation of those which have been regarded as the most mysterious. As I have recently learned, an English scientist has advanced almost the identical theory of spiritualism, and of the mind over mind, and I quote from this work, the publication of which antedates this theorizer by a score of years (page 132):

"A mysterious sympathy exists between all the living beings. Attraction and repulsion are exerted by animals as well as man. The swarms of medium in the ocean, brought together by the same law as the shoals of fish, herds of the lion and wild horse on the Western prairie, or man in the complex relations of society."  
"Love is the fervent manifestation of the same principle. The north and south; male and female; the principal; from highest to lowest; from protozoa to man attract and repulsion repulse with free sway."

..... The same sympathy is often shown by persons thus born. Instances are recorded in which, although at considerable distance from each other, the same malady appeared in both at the same time and ran precisely the same course."

"A young lady was suddenly seized with an unwarrantable horror, followed by convulsions, which the attending physicians, unable to account for, said exactly resembled the sufferings of a person drowning. Soon after news came that her twin brother had died at that identical moment fallen overboard and been drowned.

"A strong sympathy also exists between parents and children, husband and wife, and between intimate friends, so that when one is in trouble or unfortunate the other becomes conscious thereof."  
 "Very often persons who are unimpressible when awake are impressionable when asleep, or become sensitive.... How often do we hear, when entering a company, 'Oh, we were just speaking of you'; and the old proverb embodies the same in 'The devil is near whenever you are talking about him.'"  
 "If we trace the relations of this sympathy, we shall find that—(1) Animals can influence animals; (2) Man can influence animals; (3) Animals can influence man; (4) Man can

These propositions are sustained by an array of facts which might be multiplied almost any extent.

"Shall we call this influence thought? What is thought? How does it reproduce itself in the mind of another?... These curious phenomena have long been observed and speculated upon. One thing is certain, they do not arise from imagination, for we see them in animals that cannot be so referred to."

To produce results so uniform, we must assume a common cause. Hence we must assume this entire class of Zo-ether, or what perhaps will be better understood, pure aura, or etheric fluid, can be excited and thrown off in waves. As there is a light or chromo-ether, so is there a magnetic, life or Zo-ether, which fills all space.

When we are surrounded by such an atmosphere, we have no instrument to ascertain its presence as we do that of electricity. The only reliable test is the sensitive brain. The human brain is the only instrument what the most delicate electrometer is to electricity, or the finest lodized plate to light.

"There is an influence excited on each of the nerves of the human body, which excites the nerves in their ordinary state, but which is plainly seen by the aid of clairvoyance.

To the spiritual eye every individual appears to be surrounded by a luminous Zo-etheric waves in every direction as a lamp throws off waves of light."

"Whatever this influence may be it must pass across greater or less distances to produce the effects observed. It cannot be transmitted across a void; it must have its own means of conduction. What do the facts teach? They all point in one direction and are susceptible of generalization as flowing from one common source—a universal spiritual ether."

It will thus be seen that there is no mystery in one mind becoming cognizant of the thoughts of another mind, for if in sympathy such a result is sure to follow. As a lamp given light, because it is able to set the light medium in motion, or give off waves therein so the brain gives off waves, or is a pulsating center in the spirit-ether, or Zo-ether. These waves go outward and form the sphere of the individual, as the waves of light go out and form the sphere of light around an incandescent lamp.

To be recognized, they must strike against a sensitive or sympathetic brain, where they may be reproduced. By sympathetic we mean one which for want of a better term we will say is similarly attuned. Thus when two musical instruments are placed at some distance from each other, and one is played if they are not attuned in harmony, the other will give no response; but if they are, then when one is touched the other answers not

The brain being a pulsating center its thoughts as they go out in waves, have to other brains a tangible representation. The Zo-ether pulsating with innumerable waves may be regarded as a universal thought-a

mosphere, and the sensitive brain is able to gather from it thoughts and ideas which its pulsations express.

Great interest is this theory to the Spiritualist, for while it narrows the field of spirit-influence by explaining some of the most mysterious phenomena usually referred to spirit-control, without calling to its aid spiritual beings, it marks out the great law by which such beings control the sensitive minds of mediums and indicates the method by which such beings become cognizant of the thoughts of each other. It also explains why, though the sensitive brain be under body, thought and feeling by physical conditions, conditions, break through, and away from, his limitations, and feels the waves of thought created by others in the Zoë ether of the universe.

spirit-atmosphere. When detached from the physical body, the spirit has the same power to largely de-glove, and impress its thoughts on the senses in the same manner. The freed spirit, however, is not so much in contact with the body as by its spirit brain, catches thought from the ether-atmosphere, as a planet catches the rays of heat and light from the sun. The spirit is in *en rapport* with all spiritual intelligence, and as it were, the central office of communication. As it advances in this sensativeness these channels broaden and multiply, and the spirit is able to receive more labor; for when one thinks of another, the thought wings its way until it meets the one for whom it was intended. What has been the toy of a leisure hour, the imperfect attempts at thought reading, and the mysterious and unexplained, are explained by the crude manifestation of an undeveloped faculty, which often the evolution would

**Lectures of Monsignor Capel.**

To the Editor of the *Staten-Freeholder Journal*:

It appears that a somewhat learned foreign gentleman, Mgr. Capel, is now amongst us for our spiritual benefit. He is a Frenchman, a propagandist of Catholicism. He appears to hob-nob with the higher dignitaries of the ancient Church, for we observe from one paper, that he is invited to the sum of the "Archbishop elect Elder of the Cathedral residence," (whoever or whatever that may be) and from another that, in our metropolis, he is to deliver a course of lectures, a "large representation of the Catholic clergy," and many distinguished laymen, including the "officers of lesser league to yield, as not only the members of the large sum for the St. Vincent's Foundling Home.

This latter result, *Prosperity* applied, was certainly be good for the foundlings.

To his task, Cardinal Cullen turned in an attack upon the Church and memory of that "father" arch heretic, Martin Luther. Among other things he is reported to have said that "Luther's heresy was special, in that it was a revolt against the principal authority asserted the right of private judgment"; that "Luther's teachings tend to rationalism and agnosticism, and to 'Communism and socialism and all its fruits'."

In Chicago he took another tack. In an address on "The Catholic Church and Modern Thought," making effort to show that since old Mother Church "is not the opponent of intellectual liberty," but is on the lead in "the encouragement of all learning and en-

Jesuitical sophistry may be able to "make his sentiments expressed in Cincinnati, tall with the position taken in Chicago; but plain men cannot see it so.

If Luther was a "heretic" for his "assertion of the right of private judgment" and for teaching "rationalism," then the Catholic Church was not and is not the "great supporter of the human intellect in the reception of truth."

We do not propose to offer a "fight," but we venture to suggest to the American public, that while they extend due courtesy to a stranger, they will exercise their usual discrimination and decline to swallow without criticism and with open mouths, the American public's public regard.

Shades of Giordano Bruno! of Galileo-Galilei, Father in science! shades of the tens of thousands of martyrs to liberty of conscience and to the right of private judgment! spirits of the murdered victims in the massacre of St. Bartholomew! What shall we say to this man who dares to ask the people of "the land of the free and the home of the brave" (which he is reported to have quoted with a sneer)—what shall we say, when he tells us to ignore the historical teachings of centuries? Let the shrieks of agony from the dungeons of the Inquisitions—from the victims of the holocausts of the fagot and the stake, give point to our answer!

Let the spirit of Henri Arnaud—the pastor and brave leader of the hunted bands of the Waldenses in the mountains of Savoy—a brave and true a people as ever trod the suffering earth (according to Milton)

“Whose bones  
Lie bleaching on the Alpine mountains cold.”

a sect claiming connection and descent from a Church more pure and almost as old as the one now assuming the role of a paragon of enlightenment and liberty; but then (only about 200 years ago), sending her emissaries—hell horrors—to do her devil's work of exterminating with every appliance of savage cruelty, this noble people. Let the spirit of Henri Arnaud, we say, answer to the test of this peripatetic promulgator of historic falsehoods.

following:  
 "ROME, Nov. 13.—The American Catholic Bishops held their first meeting to-day at the College of the Propaganda. All the cardinals of the Propaganda were present. The principal question discussed was that of drawing a demand to the Government of the United States that the relations between Church and State shall be based upon Canon law."

What are we to gather from the indications of the times other than that the Catholic Church, being partly bereft of her power and prestige in Europe, is laying her evening plans for attaining ascendancy in the broad land? Such a possible attempt has been long foreseen; but are its advocates so bold that they dare thus openly show the hands?

Does it not become all sincere and earnest Liberal thinkers to be on the alert? And is it not specially incumbent upon all true Spiritualists to cease their family jangle—the Spiritualism with an "adjective" or without an "adjective"—with a "creed" or without a "creed"—and organize their forces for the conflict? For no sure as the last grand struggle

of truth with bigotry and intolerance come as—come it must in some form, if it is not now upon us—Spiritualists, with light from the angel world to confirm and strengthen them, must be in the van, or be derelict in their duty.

Returning to Capel's speech in Chicago, we might readily point out further inconsistencies, misstatements and false logic, and that all her boasted schools, colleges, asylums, homes, originated with the church leaders more as nurseries in the line of propaganda than as institutions of benevolence, though it is benevolence in the hearts of the people that make them successful. But need we say more?

When we even think of the opponent of intellectual liberty, asserted it because they had an interest in it. (Interest) he becomes the maligner of thousands. Large numbers of liberal people are not interested in the Church of Rome, but with many good citizens who are Catholics to whom they freely acknowledge the right to live and to be heard, they are not without out let or hindrance—even numbering them as personal friends and only desiring for them the best. They are not at all in favor of broader views of human nature, human hopes and human responsibilities, thus becoming the enemies of the progress of the human dogmas; yet we harbor no unbrotherly feeling or sinister motive in our criticism of the Catholic Church, the Catholic Church, have long rested as an incubus upon truly noble minds.

But full well do such as we are, know that the same damnable doctrine of infallibility which has been the cause of so much evil, is still claimed by the Romish Church; and the same right to control the consciences of men, and to determine the rights of nations, which that the intention of the Church to enforce these claims has not long since been avowed. The Church of Rome, as soon as she acquires power shall be attained.

but let us be content to enjoy the fruits of their martyrdom, and let their brethren of other persuasions; for, while we desire to cultivate charity towards all, we remember that the blood of the martyrs still flows in the veins of our countrymen, and that the thousands with gladness take up the torches of blood and flame, ere she, who crushed Europe into darkness for more than a thousand years, be again permitted to revive chains and bondage, and mind of the pillaging millions of the sea lands.

We as Spiritualists are well aware that the devil, the fall of man and the vicarious atonement, are tripartite myths upon which the world has been lulled to sleep. The materialists still hug the chain that bind them to these superstitious follies which no mind of true culture, in this age, can entertain for a moment.

So we can say to Mr. Capel who is doubtless dyed in the wool and saturated with such nonsense: "You cannot fool us with an infallible inspiration to which our reason must surrender. Be so!—you may make noise among the thoughtless rabble, but the truly enlightened men and women of America can detect your false claims and sophistries, and are beyond your reach."

I conclude, Mr. Editor, by truthfully signing myself: ONE whose forehead was burned by that "Liberal Church" (?) for conscience sake.

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precise tool, the best of the kind." This spirit desired he pursued painted, and after a wonderful experience succeeded in securing the best of the kind. This pamphlet contains 100 pages on heavy colored paper, making a neat tract for general distribution and preservation; and will be sent to any address at 75 cents for a single copy, ten copies for \$2.00, twenty-five copies for \$5.00 each. It is especially timely to scatter among your friends, and to fail to exert a beneficial influence. It will prove an excellent missionary.

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### The Rosary of my Years.

### The Rosary of my Years.

FATHER RYAN.

And their life by the means of their heart.

The length, not the depth, of years,  
 How we were there some—few or many they go.

But our time is best measured by tears.

Ah! not by the silver gray  
That creeps through the sunny hair,

And not, by the scenes that we pass on our way  
And not by the furrows the finger of care

On forehead and face have made;

Not so do we count our years;  
Not by the sun of the earth—but the shade

Of our son's—and the fall of our tears,  
after the years are oftentimes old

For the young are destined on,  
Though their brow be bright and fair;  
While their blood beats warm, their heart lies cold.

For those the spring-time—but winter is there.





...to the Columbus Suggy Co., Columbus, Ia., will receive in return a beautiful cigarette in culture, representing an Australian scene, and their manner of traveling in that country with ostriches as a motor.





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**Organization.**  
(From Tiffany's Monthly, Vol. 4, p. 459, 1898.)

[illegible]

We call for a new moral and social body to enable the spirit of truth and humanity to work its work of righteousness; because among these now existing are none suited to our enlarged aims. We are not, under existing organizations, give expression to our highest thoughts, our loftiest aspirations, our holiest wills. Their ways are too contracted up to fit some peculiar mode of thought and feeling; some eccentricity of will, fenced in by traditions and restrictions. We can approach them

y by professing a faith in that which we do not  
ieve, or by denying that which we know to be

[illegible]

Lord: God is our Father and man is our  
 brother.  
 Our Covenant: We will make an earnest effort to  
 live, virtuous and religious life.  
 Our Duty: We will love our neighbor humanly  
 every department thereof.  
 Our Aim: To be the best, upright, and do right  
 in all things.  
 Work: To perfect ourselves in every divine  
 virtue, and to add others to the work of  
 our kind. To come into harmony with God and  
 His will.  
 Our Authority: God's truth revealed in our souls.  
 Our Basis: The love of God.  
 In our best consciousness of justice and purity.  
 Our Religion: The Religion of a Divine Unity.  
 Our Business Name: The Congregation  
 of the Universal Brotherhood of Man.  
 Organization,  
 The Father of the Family: Jesus Christ.  
 When organization was commenced, I thought I  
 would say so about it, but as week by week the  
 work of the organization has been going on, I  
 thought upon organization, I concluded that my word  
 would be a good add-better than I could have  
 said myself. This organization is the best  
 number I have organization urged upon the  
 mind. I have seen nothing like this number of  
 men much needed sympathy and assistance. No  
 other organization has been able to give  
 sympathy, and I know that some men of  
 social nature of spiritualists, but I do sincerely  
 believe that this organization is the best  
 of mankind away from us. I see sorrow, sadness,  
 grief, and suffering, and I see the people of  
 Asia, Europe, Spiritualists, Presbyterians, believers  
 in the Bible, and I see the people of the world  
 sympathizing with and helping to the relief of  
 the suffering.

of my ability, without any questions concerning  
r creeds. I expect and receive sympathy and  
a from all those whose views are in accord with mine.

from all the nations, as much from one as from another. I have been a witness of a helping hand he should never stop to ask what he believed? or "does he believe in my brother?" I have seen a man of religious declaration, "I am holier than thou," say, "I shall know each other better, when the time comes," and say, "I am thankful that as they are away from me, I shall be able to see them and admire, in our fellow men of all creeds and colors. Let us reflect that the minds are clearing up, and that the hearts are becoming kinder. The days of persecution and ostracism for better men are fast passing away. Let us not then make any more of others than we are ourselves. Let us believe, mistrust and misconception, so that we may not "know each other better," but rather let us know each other through it. Let us be friendly and true until all the "I have been" and "I have been" are over.

O. R. ORRIDGE.

**Contracted Illness of Mrs. Anna Widdowells, Cur.**

reference to a letter from the Bureau office

Editor of the *Indian-Advocate*:  
 I am glad to hear that Mr. Twiss has  
 passed through a severe affliction; has taken  
 the fourth of last June; has been confined to  
 bed for six weeks; and is now recovering.  
 For the first six weeks we despaired of her  
 she came very near passing to that land con-  
 sidered as the last. She was so afflicted with  
 rheumatic fever that she rapidly assumed so many different  
 positions that she could not lie down; and  
 the other gave her up, with finally realizing  
 that she was in the hands of the Great  
 Spirit, hand and foot, it has been a con-  
 siderable trial to her mind. She is a con-  
 siderable sufferer. She is in a precarious condition with  
 her lungs, and she is very nervous. Her  
 nerves are drawn out of shape and we fear that parox-  
 ysms of loss of the usual her mind is inevitable.  
 I am, Sir, very respectfully,  
 Yours for the oppressed,  
 H. V. TWISS.

excavations at the extremity of the Bois de Boulogne, in the environs of Paris, have brought to light remains of a lake dwelling. They consist of piles a great quantity and variety of bones.

of the full moon.





## Another Fraud Comes to Trial.

Dr. J. Mathew Shea, better known as "Dr. Mathew," Caught While Personating a Materialized Spirit. The Exposure Engineered by a Well Known Spiritualist With Knowledge and Approval of other Spiritualists.

For years J. Mathew Shea—formerly traveling under the name of "Dr. Mathew"—has held a show regularly each week in this city, at which he has in no small measure endeavored to establish a reputation for himself as a materialized spirit. Having for many years been the assistant of the notorious Madam Maynard, who gained a precarious livelihood in different parts of the country as a fortune teller, using a pack of cards with which to manipulate the unsuspecting earnest givers and credulous ones who might happen to come within the sphere of her pestiferous influence, it is not strange that he should become a skillful manipulator of "ways that are dark," and succeed in swindling a confiding and unsuspecting public out of thousands of dollars. The pretence that he is a genuine medium for the materialization of spirits. Possessing a smooth exterior, exceedingly affable in manner, insinuating in appearance and conversation, and having some slight knowledge of medicine, he has succeeded in carrying on his systematic swindling operations, notwithstanding his repeated exposure by the JOURNAL and the daily press of this city and San Francisco. It is said that he has accumulated a large sum. In 1877 a San Francisco (Caldwell) paper contained a full account of the exposure, whereby he regularly swindled those who attended his materializing shows. On one occasion he was detected in the act of slipping a sheet in his pantaloons, which he used in personating a white-robed spirit. For any person has had any confidence in his honor as a man or in the genuineness of his materializations, after the exposure, he has poured on the evening of the 23rd ult., they certainly can not fail in coming to the conclusion that he is a fraud. He is not alive at the present time. A representative of the RELIGIO-PHILOSOPHICAL JOURNAL, San Francisco, has been informed by one of his fraudulent practices on the above evening at No. 57 West Madison St. In order that those who can have no confidence in his materializing claims of this pretended medium, we reproduce his advertisement, which appeared several years ago, and grace the columns of our daily papers.

Several months ago the JOURNAL, detailed that "Dr. Mathew" had been exposed as a fraud, and was established; he is also a devoted spiritist, and has been a frequent attendant at Shea's materializing show. It was through his influence that Shea's materializing show, the police, that the first exposure was made.

He attended Shea's show on Tuesday evening, the 23rd ult., in which there were only a few present. He had a seat in front of the cabinet. Capt. Bondell of the Police, who was present, did not appear there, but was announced for the next Thursday's show. As many as twenty materialized spirits, rather Shea presented himself many times. A white man came, representing himself to be the father of the cabinet, and made a great deal of noise, and was very loud. When a lady appeared to the top of the head and lower part of the face, from the nose down, and was very white, and was very loud. When he would fail to get the cloth quite off, and was very loud.

Garfield, as is usually his custom, appeared on this evening, opened the cabinet door, and took out a white cloth, and made a great deal of noise, and was very loud. When a lady appeared to the top of the head and lower part of the face, from the nose down, and was very white, and was very loud. When he would fail to get the cloth quite off, and was very loud.

Mr. Garfield or rather Shea who personated him, stepped in front of this figure and took out a white cloth, and made a great deal of noise, and was very loud. When a lady appeared to the top of the head and lower part of the face, from the nose down, and was very white, and was very loud. When he would fail to get the cloth quite off, and was very loud.

The audience on the 5th ult. were invited to examine the cabinet, and many of them did so. The audience on the 5th ult. were invited to examine the cabinet, and many of them did so. The audience on the 5th ult. were invited to examine the cabinet, and many of them did so. The audience on the 5th ult. were invited to examine the cabinet, and many of them did so.

Now we will emphatically say, let this exposure be a warning to those of this class for the future. Our readers have seen Mr. Shea's exposure, and we are sure that they will be able to see through his tricks. We are sure that they will be able to see through his tricks. We are sure that they will be able to see through his tricks.

ogizing the spirits as they appeared, under questioning and prompting, those of the audience whose acquaintance with spirits was not recognizable. All being in readiness, the medium, who was seated in a net, the lamp was placed behind in a green shade, and turned very low, so that the audience could see the "manifestations" began. At the conclusion of a "medium" "from Gleanings" in which "Mrs. Van" led, a gruff voice was heard from the depths of the cabinet. "Mrs. Van," said the voice, "I am in the voice in an alleged Irish brogue, but which would not be recognized by the audience. "Snowdrop" and Fitzgerald, answered her. "Snowdrop" and Fitzgerald were free talkers, but neither one was above the other. The spirits who showed themselves were either unable to speak or did so in a most unintelligible manner. When a "spirit" was shown, "Mrs. Van" would ask if it was for a certain person, and the answer would be "no" in the first place, and "no" in the second place. The "spirit" was represented by a single knock. When the "spirit" was asked to communicate with the audience, the answer was "no" in the first place, and "no" in the second place. The "spirit" was represented by a single knock. When the "spirit" was asked to communicate with the audience, the answer was "no" in the first place, and "no" in the second place.

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tered as "ghost," and that of Mowbray, "bouncer." The Doctor was afterwards released on bail in the sum of \$100, but Mowbray still languished in the prison. A letter from Mowbray, dated at New York, and locked up in Capt. Bondell's private office. That Mowbray was in New York, and was also efficient accomplice of Shea there is apparently no room for doubt. They are, in the opinion of the JOURNAL, Spiritualists, and as such, if nothing more, and fully understand that Shea's purported spirit form manifestations are fraudulent. Yet, on the light the moment that Shea was seized, what for? Of course, so that he could not be seen by the audience. It is exceedingly fortunate that the officers present had three lamps in the possession of different persons, and that the "medium" was not before Mrs. Van's was extinguished; no doubt she thought it was simply a match-and-light. When the "spirit" was asked to communicate with the audience, the answer was "no" in the first place, and "no" in the second place. The "spirit" was represented by a single knock. When the "spirit" was asked to communicate with the audience, the answer was "no" in the first place, and "no" in the second place.

THE HIMALAYAN BROTHERS, WHO ARE THE SERVANTS OF THE OCCULTISTS, AND RUN TO THE BECK OF OROCHI AND BLAVATSKY, LIKE WHIPPED CATTLE, AND ARE USED BY THEM TO GRIEF THE "BROTHERS" KNOW ALL THAT IS WORTH KNOWING, AND LIVE IN A PALACE IN THE HEART OF THE HIMALAYAN MOUNTAINS.

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I believe that all these explanations are incorrect, and that Mr. Kiddle was influenced by Koot to write his discourse. Then we are free to see that Mr. Kiddle is not a Koot. Now why does the former claim a patent on Koot's ideas. The burden of proof falls on him.

BENJAMIN ZHU WHOLESALE, Zulu Consulate, Trebilcock, Oct. 1883.

## Organization.

You appear to have published a request, in your last issue of the JOURNAL (Nov. 3), some extracts from Dr. Wolfe's book of "Organizing the Brotherhood of Spiritualists," and those interested in the movement, rather than in the organization, have been given a chance for expression, but those who deal in rough knocks must, of course, expect a few rough things, and you know. The "organization" must, according to Dr. Wolfe, be numbered, either amongst those "direks," "wolves," or "ghosts," or amongst the "pitiful incompetents." Of the only two classes, so politely named, we have seen none. We have before this upon reading the Doctor's book discovered that he was disposed to be very exacting, and that he did not know was hardly worth acquiring; but yet there might be some other ways of saying of things, and you know.

But a brief review of the extracts: The first main paragraph is very fine; yet, good Doctor, if we can find in the ranks of Spiritualists a clever, cunning, and dishonest man, whose "thoughts are organized forces compelling homage," would it not pay to get rid of him? The second paragraph is very fine; yet, good Doctor, if we can find in the ranks of Spiritualists a clever, cunning, and dishonest man, whose "thoughts are organized forces compelling homage," would it not pay to get rid of him?

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that tremendous phenomena often attend dark circles, and that they are usually as free from moral fraud as any other manifestation; yet I now unhesitatingly place myself side by side with those who would have dark circles struck from spiritualistic experience, as useless to the skeptic, unprofitable to the believer and dangerous to the sensitive.

Continued on Fourth Page.































The *London Graphic* and *The Illustrated London News*, which appear in most great holiday cities, are the Christmas number. Both papers are works of art. The colored engravings, of which there are several, are marvels of beauty. The *Graphic* contains an engraving of ten of its artists, copied from Harpers, and a very interesting sketch of its own history. It now numbers besides its actual staff of professional artists, no less than two hundred and fifty amateurs, who come from all over the country, who send them sketches for their paper. They sell 50,000 copies in America alone at 50 cents each, upon which they have to pay a duty of 25 per cent. There has been great improvement made in the past few years, and the artists can now easily prepare their sketch; through improved machinery they are now able to produce the same in less than half the time. The New York, New York, are the American Agents.



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## Voices from the People, AND INFORMATION IN VARIOUS DEPARTMENTS.

FROM THE RELIGIO-PHILOSOPHICAL JOURNAL.

ANGEL MICHIELSEN.

BY MR. K. L. WATSON.

Above life's crowded loneliness.

Whom we hear least fully.

Unconscious of danger or defense.

Our guardian angels hovered night.

For royal prince or lowliest bond.

God measures not his word of love.

But unto all, no count of words.

For light's celestial hosts above.

Do count these silent, unseen powers.

To guide, to warn, to bless and cheer.

Their tender thoughts, like fabled flowers.

Filling with sweet life's atmosphere.

To King Immanuel at his feet.

As angels had quitted in the wall.

As free to the greatest, as the least.

With winning words we're learning call:

They covered the dark "bowed Socrates."

With words of wisdom, love and truth.

Trailing life's golden path of youth.

And on the hills of Palestine.

They're every banner they unfurled.

Pointing from Heaven that word divine.

"And good will to all the world!"

And said Peter, John and Paul.

The cause according to their mind.

Even as they thought to lead and.

Today their holy come to and.

Along life's shadowy path of day.

They walk beside us by day.

And they're the sacred light of day.

When blindness we would go astray.

And if we sometimes turn aside.

From Victory's sunny path of peace.

In sympathy they still abide.

And our wayward wanderings cease.

And when, life's final hour is o'er.

The last great change they shall come.

They'll meet us on the farther shore.

And bid us tender welcome home.

Benny Rau, San Jose, Cal.

Our Holiday Visitor from the Realm  
of Space.

To the Editor of the Religio-Philosophical Journal.

Writing about the holiday season.

look is upon us, especially during the holiday season.

It is not improper for a philosophical journal like

ours, to take note of its presence, to bid them

that at this hour to ask of them what they

can bring us from the depths of their hearts.

There is now approaching from the north-western

region, the dome which has been only visit (as

noted) was in 1812, the monumentary year when the

black meteor-like rule of Napoleon was broken by the

Russian campaign, when Moscow be-

came a scene of destruction, and the

000 Frenchmen fell a sacrifice to the fumes of a Mus-

covite winter, on their terrible retreat.

Thanks to our "star-gazer" we have

been able to learn that the comet of 1812 was

warlike and ferocious; otherwise considering

the fact that it was seen in the north-western

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For the Religio-Philosophical Journal.

"The All," Savior of All.

BY THOMAS HARDING.

The ever recurring Christmas keeps in memory

the existence of that universal principle which

is the source of all life and all knowledge.

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For the Religio-Philosophical Journal.

Children.

BY L. E. VERRITT.

It should give our eyes to see the life and joy

and pleasure in the world.

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It should give our eyes to see the life and joy





Figure 1























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